expected, the Englishman who wrote "War in Disguise" concluded his argument with a pious appeal to the Almighty, obedience to whose righteous laws is the soundest political wisdom, and who wills not only the end, but the means — in this case " volunteers, navy and maritime rights." This temper for war to the bitter end was quite as strong in France as in England; and while the English appealed to God and righteousness, it was equally characteristic that the French were at the same time exploiting a parallel drawn from classical history — that of Rome and Carthage.

We must always recollect that the Grand Army of England was a two-edged weapon. Napoleon told Metternich that he always intended to use it against Austria, as he actually did use it; but he told the captain of the Northumberland, on August fifteenth, 1815, that he had intended the invasion seriously, expecting to land as near London as possible. Although these antipodal statements were clearly intended to flatter the national pride of the respective dignitaries to whom they were addressed, yet, paradoxical as the assertion seems, when taken together they express the exact truth: successful invasion would have involved the immediate overthrow of British .power; while protective exclusion and the destruction of the coalition was the slower, perhaps, but the more certain of the two ways. The latter was probably the intention toward which Napoleon leaned most seriously. By compelling the British to maintain a costly war establishment, the great schemer would exhaust their by no means bottomless purse; and thus would be able to cripple the equipment of the coalition, to expand by victory the territorial empire of France, and to open the way for her enterprise to the eastward. Finally, Napoleon made no serious effort toward the "Descent," using the notion to extort war